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JANUARY ☆ 1942

The United States BAPTIST

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THE NEWSMAGAZINE

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AND INTERPRETING

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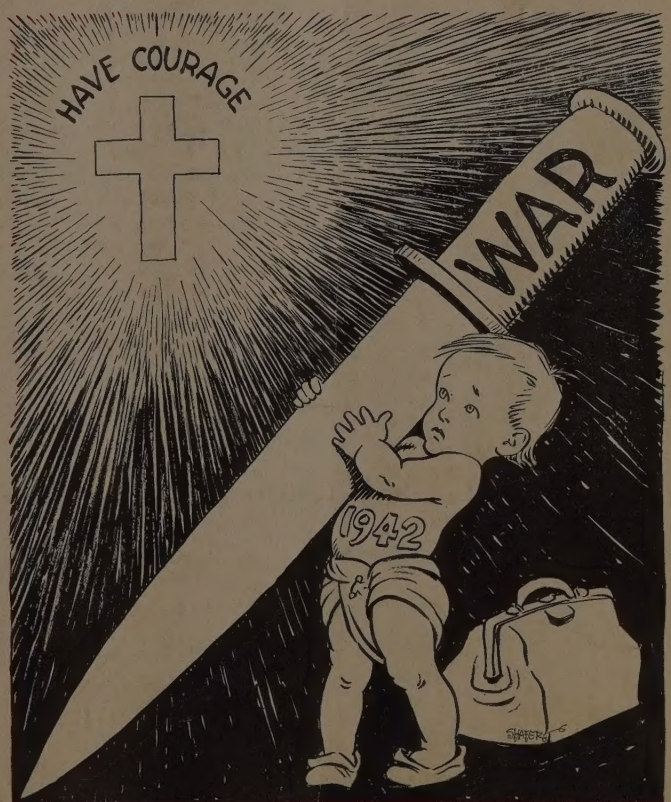
HE WILL NEED IT



IN THE SANCTUARY

A MONTHLY FEATURE

By Daniel Heitmeyer

ON GUARD.

Ho, Temple Guards! Post double watch
tonight
Against dark foes that shun the open fight:
Make sure of word and sign; with lock
and seal
Secure the gates; stand to with ready steel.

Beware of stratagem and ruse, and cries
That all is well, and fair words masking lies.
Beware the cynic shrug, and bloodless sneer
Of those with charnel souls who counsel fear.

The Temple walls stand firm in ageless stone,
They fear no battle's shock; 'tis guile alone
Can gain the gates, and filch the Ark and
Word—
Watch well, full girt with armor of the Lord.

A WATCH FIRE ON THE MOUNTAINS.

One evening last Summer, during a writer's conference at a State University, the annual frolic and steak-fry was held atop a high mountain that pushes its bald head up through a drapery of pines to a height of some eight thousand feet. It is a favorite picnic spot, and an open-air theatre is there, with a large space in the center for a fire.

After the usual eat-and-gabble session, all gathered around a huge fire whose flames soared starward in the still night. Indescribably solemn beauty was embraced in the scene. At this point the mountains descend steeply toward the plain, which stretches away like a floor into the blurred distance.

Three or four towns are in view from that vantage point. Their myriad lights spangled the plain like handfuls of gems scattered on a carpet. Long arrows of light, sometimes a score at once, sped through the darkness, the lights of motor-cars.

After a while the moon came out, looking strangely pale by contrast with the fire-glow. The silver light sifted down over the enormous mountain ranges to westward, and was caught in the mists that hung like gossamer nets in the deep gorges. Save for human voices and the flames there was that utter silence only experienced at high altitudes.

Beautiful as it was to those on the summit, the scene must have been one of weird magnificence to any one viewing it from a distance down on the plain.

To an impressionable mind inclined to such thoughts it must have suggested a vision from some vast Apocalypse of mankind. It was easy to fancy that the last guardians of a dying world had gathered on the "high place" to fight the darkness with fire. Or, one could imagine that a devoted band of white-cross knights were keeping vigil there around an out-post fire along the borders of Civilization's Holy Land, against the pagan hosts that might approach through the dark mountain defiles.

It is indeed a time of darkness, when the faithful ones need to go up to the high places, to build the "beacon upon the mountain". But over the dark ranges in due time morning will come again. "O Zion . . . get thee up into the high mountain . . . be not afraid; say to the cities of Judah, Behold your God!"

Saving Lives vs. Salvaging Wrecks

Once a month, instead of the regular B.Y.P.U. service, the Italian Baptist Church of Philadelphia holds an inter-Club Alliance meeting. At the services the people have had an opportunity to hear outstanding messages on vital subjects. Dr. L. Preston Sharpe, Ph.D., in charge of rehabilitation at Eastern Penitentiary, recently addressed the meeting. He could not say enough regarding the value of such places as the Italian Christian Center—the importance of giving children and young people wholesome recreation. Dr. Sharpe said, "My work is to salvage from the wreck; yours is to prevent lives from being wrecked." One of the teachers at South Philadelphia High School for Boys said to a missionary at the Center, "In my classes I can always tell the boys who come from your church or other places of Christian influence." Dr. Eugene Underhill, Jr. is continuing his fine work at the Christian Center Clinic. He has completed eight years of volunteer service. In May, 1940, the Center welcomed to its clinic staff, Dr. Russell N. Eberly, who succeeded Dr. Olds. The latter resigned after seven years of volunteer service.

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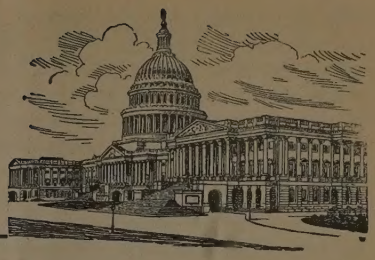
EDITORIAL . . . . . .
VOL. 4, NO. 9 JANUARY, 1942



AT THE HEART OF A NATION AT WAR

A tragic turn in the life of America thrusts upon THE UNITED STATES BAPTIST an unparalleled obligation and opportunity. Our country is at war. This war will, before it is over, strain to the maximum the physical, mental and spiritual resources of all citizens. Before this war ends tragedy will enter every American home in one way or another. We will find it necessary to make many sacrifices. Some actual necessities will be denied us. We will find it hard to pay the taxes necessary to defense. We probably will find it hard to carry on the over and above activity of our churches. Financial losses are bound to come. The young-man life of the churches will be depleted. Mission work will suffer. It will be hard to keep our spiritual morale at a high point.

We must face this situation realistically and gird for the task. But we must not let our idealism die. For the idealists will win in the long run. Let us make no mistake about that. I have before me the New Year's message of Dr. J. H. Rushbrooke to the Baptists of the world. It is a heartening document. Dr. Rushbrooke, it seems to me sums up the marching orders of Baptists for a day like this. He tells us that: "Our Lord's Commission Stands", "Our Safety Is Rooted In Obedience to Him", "Our Inward Peace Is Assured By His Changeless Love", and "Our Resources In Him Are Boundless." These are courageous and heartening statements indeed. Baptists are courageous and they will minister to those who may struggle against mental and spiritual blackout.

THE UNITED STATES BAPTIST has a job to do now that no other Baptist journal can do. Here in the heart of a nation at war it must speak to Baptists everywhere and it must speak to them in the light of events as they occur in the Nation's Capital. It is from Washington that our national life will be directed now. This direction, from which we have no escape, and from which we would not attempt to escape, will affect the religious movements of the country. It will affect the life of the local church. It will affect the individual member. As we think of the momentous days, months and years ahead, and the responsibility that has been thrust upon us, we thank God and take courage for we know that American Baptists will hold up our hands.

We are making our plans to give complete coverage of events as they affect American Baptists. THE UNITED STATES BAPTIST throughout the emergency will be a vital document. We intend to make every sacrifice necessary to keep the light burning in every American Baptist church and home.

Pessimism these days in Religious Journalism is entirely out of place. There is no cause for pessimism. Baptists can be sure that the UNITED STATES BAPTIST will sound a triumphant note for we believe with all our hearts that we are travelling toward a better day. As an independent Baptist journal, without subsidy or endowment, the UNITED STATES BAPTIST marches on—marches on in the face of problems and difficulties. We believe that American Baptists will sense the tremendous contribution we can make in the name of Baptists just now. Thousands of new subscriptions and outright gifts of money will strengthen our hands.

It may seem strange to say so, but we are nearer the Christian ideal of good will today than ever before. In spite of the despair of a world war it is only the darkness before the dawn. Jesus was the supreme example of good will. He is at grips with the forces of materialism, atheism, a deviltry that is making its last stand. In this struggle you and I are having a part. The darkness will pass. We shall take our place with the triumphant hosts of Him who was called the Light of the World.

Mike Elliott

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Years of Destiny

IN its January issue one year ago THE UNITED STATES BAPTIST said editorially: "What the new year upon which we have just entered will bring forth nobody knows". All that could be foreseen then was that it was freighted with heavy destiny. The same is true of 1942. More so perhaps than at any other period of the world's history, developments are taking place today which will shape the future history of the world. Great forces are opposing each other on the battle field—moral and spiritual forces upon which depends the welfare of mankind for many years, perhaps centuries to come—. What is the supreme duty of the Christian church, of the individual Christian in this trying time? What action should he take, what resolution should he make as he faces the new year

with its problems and perplexities? If we might suggest a resolution, it would be in the form of an admonition which Christians throughout the Nation, throughout the world should apply to themselves more firmly than ever in these days and years of doubt and uncertainty. It is contained in two strong, simple words uttered by Paul: "Stand fast." Yes, Christians, these are the days when we must stand fast by the principles and beliefs which have been handed down to us; when we must stand fast by our duties and tasks, no matter how tiresome, how trying they may be. When we must stand fast by all the things which we hold dear and sacred. Let us go into the new year as Christians with a greater determination than ever before to stand fast for all that is true and honest and just and pure and lovely and of good report. Let us firmly resolve that righteousness and Christianity shall prevail over the forces of evil and paganism.

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Religion in The Public Schools.

DR. C. Clayton Morrison, Editor of *The Christian Century,* in a recent address in Chicago advocated the teaching of religion in the public schools as against dismissing students to attend instruction classes in the churches. Dr. Morrision is entirely consistent in his argument because he knows that teaching in the schools rather than in the churches will help break down denominationalism—and has long been a leader in the movement to break up the denominations. Of course, the surest and quickest way to bring about the union of denominations is to begin in the public schools. The average public school teacher is not concerned about the preservation of any particular denomination. If and when the public school teacher begins to teach religion the child will hear nothing of denominations. This could not be a part of the teaching: The tendency would be to break down the denominational idea. One thing is certain. We are demanding religious teaching for our public school pupils. We ought to have it. And since we are going to have it we need to give serious study to the trends, the methods, and the possible consequences. Dr. Morrison has raised an important question and we believe he has made a fine contribution to the problem. We hope he continues to present his argument for months to come. There is not much denominational sentiment left in this country. And if our public school teachers are to be assigned the task of teaching religion in the public schools we will have taken a long step toward the elimination of unnecessary cargo now carried by the "Ship of Religion" in this country.

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Wasted Radio Time.

IT would be interesting to know just how many Americans listen to the childlike radio broadcast of the average Protestant group. If any considerable number of Americans do listen we can be assured that the Protestant message and program is gradually becoming a sort of laughing matter in this country. It is surprising that radio stations continue to accept most of the programs offered—even for pay. Baptists are no exception and most of the broadcasts in the name of Baptists are unworthy of the noble heritage and principles we boast about so much. This is due largely to the failure of the Conventions to set up well organized and amply financed Radio Departments. The time has come to do something about this. The time has come to take the necessary steps to eliminate broadcasts in the name of Baptists which make Baptists the objects of ridicule and derision. No man, or group of men, should be allowed to use the Baptist name in broadcast until the program has passed a rigid censorship that will guarantee the true presentation of Baptist life. If the official bodies, national and state, will set up the proper machinery we will be in a position to approach the broadcasting stations and the stations will cut off the air broadcasts that do not truly represent us. Baptists need the expert advice of men like Bernard Clausen. Baptists need to profit by the programs sponsored by the International Council of Religious Education, The Federal Council of Churches, the Lutherans and the Catholics. We can control this tragic situation if we ever wake up to realize the damage that is being done. We owe it not only to ourselves but to Protestantism as a whole. Under ordinary circumstances censorship is unhealthy but when it comes to the broadcasting in the name of Baptists censorship would be a constructive move.

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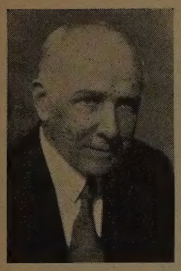
Defenders of The Faith?

OUR Senators and Representatives are very "religious" men when they go back home—especially when campaigning for reelection. They talk about religious freedom. They call upon the name of God. They orate about the worth of the Church and the privilege of worship. They do that back home. When they get to Washington these high sentiments and principles are forgotten except as they are sent out under the franking privilege or are printed as "extended remarks" in the Congressional Record. If you doubt this ask any Washington Pastor how many Senators and Representatives are members of his congregation. Ask the Pastors how many of them attend services of any kind. It is a rare occasion indeed when your Senator or Representative is found present in Washington churches. The same is true of the fine young men and women who have come to Washington for service in the various branches of the government. Only a small percentage ever attend Church services. A very small percentage unite with the churches. Perhaps a part of the blame should be laid at the door of the Washington churches. The average Washington church is twenty-five years behind the rest of the country in aggressiveness and in the type of program offered. But most of the blame reverts to the churches from which these people come. We are not training our members to take their church membership with them. The first thing a Senator, Representative, or government worker should do when arriving in Washington is to place his membership in a Washington church. They will do this if the Pastor and churches back home insist and if they are educated to do this. This should be the rule whether members move to Washington, or any other place.

Washington - - Nerve Center Of War

By Henry L. Sweinhart



Never perhaps in the entire history of the world was a nation more startled than when, early on the first Sunday afternoon in December, word was flashed over the United States that a powerful force of Japanese fliers had made a surprise attack on Pearl Harbor, Hawaii.

The nation was shocked, stunned, electrified. It was stunned both by the suddenness and the viciousness of the attack, and by the fact that it was not expected. In spite of the fact that Japan was a potential enemy of the United States, that she had shown herself ambitious for power and expansion, and that her policies in many respects were diametrically opposed to those of this country and its government, there was a general feeling that she would not make war upon the United States. And besides was not Japan still discussing with this government, through a special envoy who had been sent from Tokyo to Washington, plans for a basis for negotiating a peaceful settlement of the differences between the two nations? And yet at the very hour on Sunday afternoon, December 7, when this special envoy of Japan was calling upon the American Secretary of State, Cordell Hull, to convey another message from his government in the series which had been exchanged between them, word was received of the attack by Japanese naval and air forces. Japan was at war with the United States.

In no place in the nation, we believe it can be asserted, was the shock received with greater surprise than in Washington. In no place perhaps did the nation respond more promptly and unanimously to the challenge. And this was as it should have been, for after all Washington is the heart, the nerve center of the nation. With people here from all sections of the country, from every state and territory, it is but a cross-section of the entire United States: and as Washington reacts to any situation, so should the whole nation react. The speed, therefore, with which Washington acted to meet the unexpected situation; the feeling of horror and disgust which it revealed; and the cool, calm determination which it manifested, was but a token of how the nation as a whole would receive the news and respond to the challenge for united action against a perfidious foe.

Overnight Washington became a war capital. The telephone call of the President's secretary on that Sunday afternoon which sent scores of newspaper correspondents and photographers scurrying to the White House changed the whole tempo of the Washington scene. The city became electrified by the knowledge that the United States was now actively in the war—the greatest, the costliest, the most deadly and the most globe-encircling the world had ever seen.

The White House, the Department of State, the War and Navy Departments and the Capitol which had been centers of important news previously became to a supreme degree centers of interest. They were watched almost constantly for every bit of information having any bearing whatever on the new war situation. It was realized that the nation—yes, the entire world—was keeping an eye on Washington and listening for every word that might come from there as to the attitude of the government and its officials and any actions which they might take.

The days that followed the Japanese blow were filled with fast-moving drama. Events moved with great rapidity. The President lost no time in notifying Congress that he would lay the matter promptly before them. The nation and much of the rest of the world awaited eagerly to know what recommendation the President would make. Never before in the history of the United States perhaps has any message been awaited with equal keenness. Never has a President on presenting a message been received with greater acclaim. Never has there been greater unanimity on the part of Congress in approving such a message. Never has one been acted on with greater speed, for in less than an hour after President Roosevelt had concluded the reading of his famous message on the afternoon of Monday, December 8, both houses of Congress had acted with unanimous action, except for one dissenting vote in the House of Representatives, on his request that "Congress declare that since the unprovoked and dastardly attack by Japan on Sunday, December seventh, a state of war has existed between the United States and the Japanese Empire."

Never did a President of the United States, as well as the Secretary of State of this nation, use stronger and more forceful language in excoriating the treacherous conduct of another nation than did President Roosevelt in his message declaring December 7 "a date which will live in infamy." And Secretary Hull on receiving the final message from the Japanese government, presented to him by Saburo Kurusu, the special representative of Japan, characterized it by stating that "in all his fifty years of public service he had never seen a document that was more crowded with infamous falsehoods and distortions —infamous falsehoods and distortions so huge that I never imagined until today that any Government on this planet was capable of uttering them."

The unity of action in Congress was but a symbol of the way in which the United States as a whole became galvanized into one strong force of opposition against Japan. As one writer put it: "The historian of some later day will note that on Sunday morning, December 7, 1941, the United States was a country divided and irresolute, a country made up of three general groups—interventionists, anti-interventionists and people with 'no opinion.' The historian will note that a week later, there was no division or irresolution in the United States. He will chronicle the fact that the people of the United States, 132 million of them, had closed ranks and massed themselves in a mighty phalanx whose national policy was summed up in one word: Victory."

Quitely, calmly but with grim determination, Washington changed in the twinkling of an eye from a busy governmental hive of activity into a war-time capital. No hysteria was noted at any time or in any place. The departments of government engaged in defense activities of any kind, with their thousands of workers, simply girded for action. Everywhere throughout the rapidly growing city there were evidences of speeding up in work, signs of a dogged determination to do everything possible to help defeat the common foe of this nation and of the other free peoples of the world.

The visitor to Washington immediately after the declaration of war against Japan, followed by the declarations against Germany and Italy, would have seen visible evidence of the war spirit in armed guards, husky soldiers with helmets and guns stationed around the Departments of State, War and Navy, as well as some other government buildings. Further evidence would have been given to this visitor if he had attempted to gain admission to any of these buildings. He would have found that badges and credentials of identification, stating the business of the caller, were essential in order to gain admission to any of these buildings. No spy, no enemy "snooper," no fifth columnist was to be given the opportunity of doing damage of any sort by getting into these buildings.

The spirit of Washington has been felt throughout the Nation. Politics, strikes and everything that could hinder the coming victory have been adjourned for the duration of the war. The nation is now one to see this conflict through to a successful conclusion, and then to see a peace which will be both lasting and just, one that will be based on the eternal Christian principles of truth and justice and righteousness; of truth as against duplicity and double-dealing; of justice as against injustice; of righteousness as against wrong-doing and wickedness.

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To Study Bases For Peace

(From the Federal Council of Churches)

The most important religious meeting of the coming year probably will be the one scheduled for March 3-5 at Ohio Wesleyan University in Delaware, Ohio—a National Study Conference on "The Churches and a Just and Durable Peace."

Details of the preliminary program have just been announced today by the Federal Council of Churches through its Commission to Study the Bases of a Just and Durable Peace. This commission was established a year ago by the Federal Council to lead church groups in thinking about the post-war world.

From two to three hundred delegates from the various denominations, from state and local councils of churches, and from other Protestant church organizations are expected to convene at Delaware, Ohio, to discuss the responsibility of the churches with respect to the post-war world and to consider what, if any, recommendations regarding American policy should be forthcoming from the churches.

The conference will be broken up into four study groups, according to John Foster Dulles, prominent international lawyer and Presbyterian layman who is chairman of the Peace Commission. These sections are: 1) the political bases of a just and durable peace; 2) the economic bases; 3) the social bases, including racial and cultural factors; 4) the Church's program in relation to a just and durable peace.

In these study groups, according to Mr. Dulles, questions to be discussed will include such as these:

What Form of World Government Should the Churches Support?

Sanctions and World Police Force

Economic Responsibility of United States, National and International

Colonies (Including the Problem of Africa)

Race Relations with Respect to Economic and Political Framework of the Post-War World

The Ecumenical Church and its Relation to the Establishment of the Post-War World

The Missionary Movement and its Relation to the Establishment of the Post-War World

From the discussion of such questions is expected to come a statement which will be adopted in the closing plenary session of the conference and recommended to the American churches for their further study and consideration.

Mr. Dulles pointed out that "In the light of the expanding war the forthcoming National Study Conference takes on added significance. It is not too early—nor is it too late—to plan for a just and durable peace. Now, more than ever, with our country officially at war, we must 'in time of war prepare for peace.' We should be encouraged by the experience of the English churches which have been able, from the very outbreak of war more than two years ago, to carry on a thorough study of post-war problems."

The importance of preparing for peace in time of war is emphasized in the memorandum published recently embodying the preliminary views of the Committee of Direction of the Peace Commission. This memorandum pointed out that a study of these problems cannot await military victory, for the abrupt cessation of hostilities creates the widespread illusion that peace has already been attained.

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Christian Unity

We sing frequently without realizing the full significance of the words: "Blest Be the Tie That Binds Our Hearts in Christian Love." Today, perhaps more than ever before, some thought should be given to the deep inner meaning of these words and to how far they can be made to apply in these present day conditions. Are Christians one the world over today? Are they bound by indissoluble ties of Christian love? Can Christians of all races and nations and colors unite and call each other brothers even if their peoples as nations are at war with each other? Yes, we believe they can, for if they are true Christians, if they have the real love of God and Christ in their hearts, there is a quiet force transcending international boundaries which leads them to forget all their national hatreds in their worship and in their devotion to a common God—one to whom they both pray: "Forgive us our trespasses as we forgive those who trespass against us."

RELIGION IN PROTESTANT HOSPITALS

By REV. SEWARD HILTNER

Executive Secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America

Protestant hospitals have always known that it is religion which makes them distinctive. They have tried, and usually with success, to give the best medical care available. In addition they have accepted their obligation to do something more—to provide Christian care for the patient. No patient can be treated merely as a "leg named Miller" or an "appendix named Smith," with personality attached. All workers in the hospital family—physicians, nurses, social workers, and others—must show that it is persons, children of God, for whom they are caring.

However, more than a Christian atmosphere is needed if a hospital is to represent the whole Protestant heritage. That is the distinctively religious, or pastoral, ministry of the hospital. Of course every worker has a chance to bring a "cup of cold water" to those who suffer. But the surgeon's first job is with his scalpel and the nurse's with her dressings. It is in the kit-bag of the minister that you find the pastor's prayer, or quiet word, or moment of silent understanding. This ministry, brought to patients quietly, humbly and intelligently, is worth as much as the knowledge of how to make a surgical incision.

Are Protestant hospitals Christian in the full sense? Considerable light is shed on this question by a report just released by the American Protestant Hospital Association, which has been wrestling with the problem of the distinctive ministry of religion. The report follows the issuance a year ago of a set of standards for religious work in hospitals, which have been studied by the nearly three hundred Protestant hospitals which belong to the Association.

This recent study shows that nearly a third of the more than four hundred Protestant hospitals have chaplains—ordained ministers who spend at least a part of their time ministering to patients on behalf of the hospital. But the chaplain is on full-time service in only about five per cent of all Protestant hospitals. In about a tenth of them there is a deaconess in charge of religious work. In another tenth the superintendent acts as chaplain.

Although about half the Protestant hospitals have made some provision for pastoral ministry to their patients, this implies that nearly half have made no formal provision at all. From the point of view of time spent by the pastor, not more than one fifth of the hospitals as yet have completely adequate religious ministry. Although this may seem discouraging, it should be remembered that the situation has improved almost 100% during the past 10 years.

All hospitals report that ministers from the local community call on patients. These pastors spend a total of six to eight hours weekly in the average hospital. Much sacrificial service is freely given. But this ministry is insufficient. It fails to reach many patients who need a pastor but do not have one. And it is not often given in coordination with the other services of the hospital. Chaplains are also needed. For one reason, the study found that more service is given by local clergymen in hospitals which have chaplains than in those which do not.

The Association reports that more and better services of worship are being held in Protestant hospitals. Worship is being made available for those who want it, not obtruded upon any who do not. Through the Holy Communion and other means, the church is being brought to the worshiper if the worshiper can not come to the church.

It was found that hospitals in larger numbers are notifying ministers in the community of the admission of any of their parishioners. This increases the connections between church and hospital. One encouraging asset is that a dozen hospitals have pioneered in having the hospital staff meet with all local ministers so that they might learn to be more mutually helpful.

By way of demonstrating standards for the ideal Christian hospital, the Association has presented one case study on the procedures used in the Iowa Lutheran Hospital, Des Moines. In this hospital the chaplain conducts worship daily for those who can and wish to attend. He sees patients who are having "spiritual crisis" experiences, those for example who are full of anxiety before a surgical operation, as well as those who are on the "critical list." He sees new patients, getting some idea as to how much they may need his services later on. He recognizes that indiscriminate visiting of all patients will accomplish little.

He is specifically directed not to force his own religious ideas on any patient. He keeps all local ministers in touch with their parishioners in the hospital. He has devised specific means for cooperating with physicians and other workers. He teaches courses to nurses on religion's relation to health. He is available for pastoral counsel to all the personnel of the hospital. Through administrative channels he is guaranteed a status which gives his work a position of proper importance. In return he recognizes his responsibility for cooperating with all who work to bring health, spiritual as well as physical and mental, to the patient. He is an important member—but a member nevertheless—of a team.

Where this kind of program is in operation, the hospital is truly Christian. The distinctive resources of the faith are brought to the patient in the way in which he most needs them, and these resources are linked with all the other services the hospital offers. A Christian atmosphere is needed, but this can be brought about only when it includes an effective ministry of pastoral service.

The Association suggests that only a few Protestant hospitals have as yet attained its standards completely. Yet many more hospitals are moving definitely in this direction. The Christian hospitals, like the Christian college, is aware in a new way of its special responsibilities. Not all the answers are known as yet. But the Protestant hospitals deserve the solid support of the churches, especially in view of these encouraging new developments which are taking place.

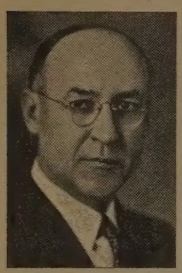
Gave Her Diamond Ring

In Massachusetts area meetings, called convocations, have been held to promote the World Emergency Fund. Writing of the one at Lowell, Rev. Victor F. Scalise said:

"I am delighted to be able to say that the Convocation in Lowell had an attendance of 3,500 people. The total offering was $368.34 and a diamond ring! We are a bit excited about the ring. A woman came to the Convocation without money. She felt the need of doing something for the needs of the world as Rev. Paul Conrad presented them, and I have given it to Mr. Browne to use as he sees best.

"You will be interested also in the letter that I received from a woman of North Billerica. She says: 'I want you to know that the Sunday evening service at the Memorial Auditorium was most inspiring."

NEWS DIGEST . . . By William Park



DR. JAMES W. BROUGHER, JR., pastor of the First Baptist church, Glendale, Calif., has been released for halftime that he might render a special service of campaign director in the interests of University of Redlands. The church has employed two new assistants—Rev. Fred H. Wight, Covina, and Rev. Theodore Goodman of Lindsay, Calif.

THE BAPTIST LAYMEN OF CHICAGO held a great banquet and rally on December 4 at the First Baptist church of Oak Park. The goal was 1,000 men. Dr. Weldon M. Wilson of the North Shore church was the speaker. Mr. A. N. Olsen of the Albany Park church is president of the Chicago Council of Baptist Men.

A SURVEY OF THE CITY OF HOUSTON, TEXAS, reveals that out of a population of 510,000 people, 161,500 are members of Protestant churches, 45,000 are Roman Catholics, and 13,500 are Jews, leaving a total of 219,000 unchurched people.

DURING THE YEARS FROM 1932 TO 1941 the church membership of Northern California grew from 25,599 to 35,517, a gain of 39%; the missionary giving grew from $56,558 to $75,777, a gain of 34%, while the population increased only 21%.

MR. DAWSON BRANDE, GRANDSON OF REV. THOMAS BRANDE, first pastor of the Grinnell, Iowa, Baptist church, remembered the church in his will to the extent of about $100,000, the income from which will be used for church and missionary purposes. He left Grinnell College $60,000.

DR. PAUL S. JAMES, FORMERLY OF SECOND BAPTIST church, Auburn, N. Y. and a graduate of Wheaton College and Southern Baptist Seminary, has become pastor of the Baptist Tabernacle, Atlanta, Ga.

THE PRINCE AVENUE BAPTIST CHURCH, ATHENS, GA., celebrated a birthday recently. They had a birthday cake with 1,000 lighted candles, representing $1,000, given to the building fund.

THE 47TH ANNUAL UNION THANKSGIVING SERVICE held in the Denver City Auditorium attracted an audience of more than 1,000. Dr. Clarence W. Kemper delivered the sermon on the theme: "Religion and National Defense: What the Soul of America Needs!" Dr. W. O. Lewis, Executive Secretary of the Baptist World Alliance was a Denver speaker on a recent Sunday.

DR. CHARLES A. CARMAN OF CHICAGO was the speaker for the Colorado Baptist Young People's convention held in Denver last month. Dr. Carman was elected president of the Illinois Baptist Convention at its recent session.

REV. T. H. HARVEY OF THE FIRST CHURCH, FORT DODGE, IA., has developed an attractive program for the fall and winter. Topics for Sunday services, mid-week meetings and special occasions are given wide publicity.

PRESIDENT W. A. ELLIOTT OF THE NORTHERN CONVENTION has been busy this fall and winter with engagements which have taken him across the continent. His messages have been deeply spiritual and highly inspirational. His good wife recently suffered a broken ankle as a result of a fall.

DR. E. P. ALLDREDGE, STATISTICAL SECRETARY for Southern Baptists states that for the first nine months of this year Southern Baptists gave an increase of $104,866, as compared to the same time last year. His report also shows that of the 25,259 churches in the Southern Convention, 10,629, or 42.1% did not contribute anything through the Co-operative Program last year; 5,813, or 23%, gave by designations only; while 4,816, or 19.1%, did not give anything either way.

A QUESTIONNAIRE, ANSWERED BY 150 LAYMEN throughout the country, representing college presidents and students, editors, labor leaders, business and professional men, Dr. Harry Emerson Fosdick was given first place in "preaching influence," with Dr. E. Stanley Jones, Dr. Rufus M. Jones and Dr. Edgar DeWitt Jones following in order.

DR. E. H. RASMUSSEN, WHO SERVED THE MINNESOTA BAPTIST CONVENTION as executive secretary for 23 years and retired two years ago, was united in marriage to Mrs. H. C. Hanson of Albert Lea, Minn., at the Hudson Memorial Church, Minneapolis. Rev. Reuben E. Nelson, present executive secretary officiated.

DR. P. I. LIPSEY, after serving as editor of the Baptist Record of Mississippi for 30 years has resigned.

DURHAM, N. C. AND BUFFALO, N. Y. have recently inaugurated a program of religious instruction for public school children on released time.

MORE THAN 100 REPRESENTATIVES OF institutions of higher learning were present when Judge Harvey F. Remington, Rochester, N. Y., president of the Board of Trustees of Keuka College, Keuka Park, N. Y., presented to Dr. Henry Elisha Allen the keys of the college as its new president.

THE UNIVERSITY OF MICHIGAN has the largest collection of New Testament manuscripts in America. The next in size is at the University of Chicago and the third is that of Dr. L. Franklin Gruber, president of the Chicago Lutheran Theological Seminary. Dr. Gruber has a complete 9th century New Testament, the oldest in the United States and the second oldest in the world.

THE NATIONAL SUNDAY SCHOOL UNION OF GREAT BRITAIN states that the Sunday school attendance has been cut from 30 to 40 per cent because of the war.

DR. CHARLES CLAYTON MORRISON, editor of the Christian Century, delivered an address in Chicago in which he advocated "the teaching of religion in the public schools by teachers in the employment of the state in preference to religious instruction given by teachers in the employ of the churches on released time."

THE COLORADO COUNCIL OF CHURCHES has elected Dr. Clarence W. Kemper of Denver as president, succeeding Justice John C. Young. The council has recently conducted convocations in Fort Morgan, Fort Collins, Longmont, La Junta, Pueblo and Denver.

DR. DANIEL A. POLING, pastor of the Grace Baptist Temple, Philadelphia, has been elected by the Pennsylvania State Council of Defense as chairman of a 300-member advisory committee on American unity.

OKLAHOMA BAPTISTS REPORTED in their recent state convention that all agencies were out of debt except the Muskogee Baptist Hospital; that Dr. P. T. Haskins had raised $70,146 to rebuild the Orphans' Home; and that the people of Shawnee are building a $50,000 gymnasium for O. B. U.

THE PHILIPPINE GOVERNMENT recently won a great victory over the Roman Catholic Church when the courts gave ownership of two large tracts of land in Malabon to the state. This land had been held and used by the Catholic church since 1618.

IN DECEMBER THE MID-WESTERN SEMINARIES held a seminar at Northern Baptist Seminary, Chicago, for middlers and seniors from Bethel, Central, Divinity School of the University of Chicago, B. M. T. S. and the Northern Seminary.

THE CLEVELAND, OHIO, BAPTIST ASSOCIATION, has elected Dr. Clinton Wunder as associate secretary.

THE ANNUAL MEETING OF MISSOURI SYNOD LUTHERANS in Cleveland this year attracted an audience of more than 12,000 to hear Dr. Walter Maier of St. Louis when he inaugurated the 12th year of the Lutheran Radio Hour. About the same number heard him in Chicago at a great Lutheran mass meeting.

TWO MINISTERS HAVE RECENTLY BEEN SENTENCED to prison terms for two years and 18 months for refusing to fill out the draft questionnaires. Rev. Lloyd B. Schear, minister of the Methodist church, Hughesville, Pa., and Rev. James E. Bristol, Lutheran minister of Camden, N. J.

IN A RECENT MEETING PRESIDENT H. L. DONOVAN of the University of Kentucky stated that salaries at the university had dropped 66 per cent in the last ten years. Enrollment at the university dropped 20 per cent under that of last year.

THE LATE MRS. HAYNES JENNINGS OF TENNESSEE left more than $100,000 to Carson-Newman College. The income will be used to assist worthy young people secure an education.

MORE THAN 200 CHURCHES IN PHILADELPHIA are planning for a great evangelistic campaign the last three weeks in January. Rev. Hyman Appleman of Texas will direct the work. The central meeting place will be Town Hall, seating 5,000.

DETROIT BAPTISTS, NUMBERING MORE THAN 22,000, have set up their own promotional agency, with Dr. Oscar W. Henderson, executive secretary. This is in harmony with the policy adopted by the Council on Finance and Promotion of the Northern Convention. Nearly 1,000 Baptists registered at the recent Michigan state convention held at Grand Rapids.

DR. BURRIS JENKINS, FOR 35 YEARS PASTOR of the Community church, Kansas City, is retiring from "the position of minister to that of co-pastor." Dr. Joseph C. Cleveland, associate minister for two years becomes pastor.

THE METHODISTS HAVE ANNOUNCED that they will erect in Nashville, Tenn., a $100,000 "permanent headquarters of the general commission on evangelism of the Methodist church." Profits from the sale of "The Upper Room", which has reached a circulation of 1,500,000 will be used.

MRS. JENNIE FRANS WAS ELECTED CHURCH CLERK of the Union, Nebr., Baptist church when it was organized in 1887. She is still serving as clerk.

THE ANNUAL CONFERENCE OF THE HEBREW MISSION OF Buffalo, N. Y. was held in the Cazenovia Park Baptist church, from Oct. 12 to 19.

WORK FOR THE CHRISTIANIZING OF THE JEWS at the Bronx Messianic Center, 1216 Washington Avenue, New York, has been begun by Morris Gordin, ex-Soviet official and Communist, son of a late chief rabbi of Chicago and author of "Utopis in Chains."

THE ALABAMA METHODIST CONFERENCE has voted to take out a $5,000 life insurance policy on each minister and pay for them out of Conference funds.

New Year Message to the Pastors of the Northern Baptist Convention

Dear Brethren:

The coming year will doubtless be one of unprecedented stress and hardship. We write to encourage you in the name of Him who said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Our Lord shall not be defeated. This conviction is basic.

We must not forget the fact that we are the apostles of the love of God for all mankind. Therefore, let us keep in mind and before our people the conviction that hatreds of personalities, must be foreign to us, and that all racial discrimination, as such, is contrary to the very genius of Christianity.

In the days that lie ahead our people are going to need the tonic of those passages of Scripture which encourage to faith and poise. When our Lord said to His Disciples, "Peace I leave with you, My peace give I unto you," He was simply passing on to them that peace which had kept Him in perfect poise through all of His own disturbing experiences. Let us urge our people to appropriate this legacy of our Lord.

It is true that patriotism has its place, but let us remember that we are called upon to major in the preaching of the Gospel of the Son of God, which alone has light for this, as for other dark days. Our chief business is to call men to repentance of all sin, and to that surrender to God which alone makes it possible for Him to bless.

We shall sing in vain, "God Bless America" unless we exemplify a spirit of repentance and faith, without which it is impossible for God to bless any nation.

We will do well to follow the example of our English Baptists, who in the midst of bombed churches and scattered congregations, are nevertheless keeping up their vital worship and Missionary giving.

We would also urge our Pastors to reemphasize the value of family worship and private devotions as the great means of keeping God before their minds, and thus avoiding the despair of fatalism.

The crisis within our own nation causes us to reaffirm our faith in the ancient promise which God made to Israel when he said, "If my people which are called by My name shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land."

This message is authorized by the Executive Committee of the Ministers Council of the Northern Baptist Convention, in executive session in Chicago, December 15, 1941, and is designed to help us realize our solidarity, as well as our own heritage of freedom of personal opinion, which we shall all respect, as the servants of Christ for His churches. May God keep us all in His love and peace.

MINISTERS COUNCIL OF THE NORTHERN BAPTIST CONVENTION.

Earl V. Pierce, Minneapolis,
William R. Pankey, St. Louis.

THE CHICAGO SOCIETY OF BIBLICAL RESEARCH celebrated its 50th anniversary last month. Of all the men who banded together in 1891 to promote this important work, only one, Dr. Andrew C. Zenos, dean emeritus of the Presbyterian Theological Seminary, was present.

THIRTY BAPTIST, PRESBYTERIAN, METHODIST AND NAZARENE CHURCHES took part in a rural church institute held at Acton, Ind. Mr. Lee Tinsley, vice-chairman of the National Rural Church Commission was the leader.

THE PRESBYTERIANS OF CINCINNATI in their recent evangelistic campaign made large use of bill boards, press, radio and movies in calling attention to their meetings. Among the slogans used were: "Our American Privilege: Freedom of Worship." "Go to Church—Join a Church."

CATHOLICS ARE MAKING STRONG APPEALS to rural America. The Catholic Rural Life Conference has provided a $15,000 medical and dental clinic which will travel by trailer through rural Missouri and near-by states.

ORDINATION

Rev. Mike Evan, Jr., member of the First Slovak Baptist Church of Minneapolis, and Czecho Slovak Missionary Pastor in North Central Wisconsin, was ordained on November 25 in the First Slovak Church of Minneapolis. Rev. Vaclav Vojta, pastor of the Minneapolis church, gave the charge to the candidate. Rev. John Piroch, Czecho Slovak Baptist Church, Chicago, gave the charge to the church. Rev. Edward Catlos, Millard Ave. Bohemian Church, Chicago, preached the ordination sermon. Rev. E. A. Finstrom, Executive Secretary of the Twin City Baptist Union offered the ordination prayer. Rev. Vincent Stupka, Immanuel Slovak Church, Chicago, extended the hand of fellowship. Rev. Mike Evan, Jr., pronounced the Benediction. Rev. Harold A. Eaton, Lake Harriet Baptist Church, Minneapolis, served as the Moderator.

Baptist World Alliance Sunday

February 1, 1942

To the members of Baptist Churches throughout the World.

Once more, dear Brothers and Sisters in Christ, we call our fellow-Baptists in every land to observe Baptist World Alliance Sunday as a day of united thanksgiving, prayer and testimony.

We are writing several months beforehand. It is quite impossible to picture the conditions that will obtain on the first Sunday of February 1942. Of this however we are certain: Nothing can happen to make it less right and necessary than in former years that we should together wait on the Lord. In a time of widespread war and suffering, when the powers of evil furiously rage, when men's hearts are torn by doubt and fear, we must needs turn with intense longing to Him in Whom alone is our peace.

Let us make the day of common worship an occasion of humble approach to our Heavenly Father, searching our hearts before Him. We would know our own share in the blame and guilt of the world calamity. Have we nourished in ourselves the evil passions that flourish throughout the earth? Have we failed to testify against falsehood, injustice, and greed? Have we withheld our witness for the Lord of goodness and love and peace? Are our minds even now open to the lessons which through the terrific events of these years the God of righteousness and judgment is seeking to bring home to all?

Whatever failures and sinful weakness we are constrained to acknowledge, it is meet and right that we come together to offer devout thanks and praise. Our God is the Holy One, forever gracious and merciful, and His purpose stands changeless as His own Being. Clouds may obscure the vision of Him, but the clouds are earth-born. The radiance of His truth and love shall yet disperse our terrestial darkness. We will rejoice in Him while we await the clear shining; for we know that He has not failed nor forsaken. The darkness hideth not from Him. "The best of all is, God is with us."

Therefore we shall pray, and pray with confident assurance of faith. "He that spared not His own Son, but delivered Him for us all, how shall He not also with him freely give us all things?" We shall seek for cleansed vision that we may read aright the signs of our time, and for courage and wisdom that we may meet its demands. The world has to be refashioned after the pattern we have seen in the mount. We shall seek for all the churches a deeper loyalty to Him who is the Truth as well as the Way and the Life, and a more sensitive response to the guidance of His Holy Spirit. Let us be earnest in Prayer that, in spite of all that wars against it, the will of God may be done in earth as in heaven—even when it triumphs at our cost. "All things" for ourselves, for the churches, and for the whole world, "are possible with God"; and none but He can so overrule the confused strivings of men as to bring to birth a new order in which justice and love shall meet together, and men shall learn war no more.

The year 1942 should be a great year. Love of the brethren stands firm; we thank God that by His grace war has not diminished it, much less destroyed it. British Baptists are celebrating the 150th anniversary of a historic event—the founding among them of the earliest Baptist foreign mission society in the year 1792. That was a year of war and confusion; but precisely then God brought a new and glorious thing to pass. Surely it is conceivable that amid the turmoil and distress of a vaster war He may bring to birth something yet more splendid, making the wrath of man again to praise Him. Still our Lord's commission stands: "Go ye into all the world and preach the Gospel," and still we hear the word of matchless encouragement: "Lo, I am with you always, even unto the end of the world." May not a praying and obedient people, sustained by such a Divine word, look for a "year of the right hand of the Most High!"

Shall not our motto be taken from the immortal sermon of Carey which a century and a half ago brought the Baptist Missionary Society into being: "Expect great things from God; attempt great things for God"?

J. H. RUSHBROOKE,
President, Baptist World Alliance
GEORGE W. TRUETT,
Ex-President
CLIFTON D. GRAY,
LOUIE D. NEWTON,
Hon. Associate Secretaries
WALTER O. LEWIS,
General Secretary

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New Year Message From

DR. J. H. RUSHBROOKE

To my fellow-Baptists of every land:

We face a New Year of exceptional uncertainty and peril. On its threshold I would send you a word of fraternal greeting, praying that the grace of God may abound to us all, and rejoicing that our fellowship remains unbroken and assured because rooted in a common experience of God. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13). We are therefore for ever one, in faith and hope and love.

To each and all I would offer a message that carries an authority far beyond any words of my own, that of the Word of God which speaks always to our condition.

1. *Our Lord's Commission stands.* "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always even unto the end of the world." (Matt. 28:18-20).

2. *Our safety is rooted in obedience to Him.* "Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon the rock." (Matt. 7:24-25).

3. *Our inward peace is assured by His changeless love.* "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword: Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39)

4. *Our resources in Him are boundless.* "My God shall supply every need of yours according to His riches in glory in Christ Jesus." (Phil. 4:19).

May these and like precious words rest in our minds and hearts and be continuously verified in the experiences of the New Year! Then rising above doubt and fear, girt with a strength not our own, we shall sacrificially serve our generation in its vast and varied needs, and standing firmly together in sympathy and love, shall rejoice with one another in the high privilege of serving at such a time the Kingdom of our God and His Christ. He abides the same; and His years have no end.

Here and There In Rural America

By MARK RICH

(Each summer a number of Baptist theological students are appointed for Christian service in rural fields. Among those working last summer was Lewis H. Scott, a student in the Colgate-Rochester Divinity School. Mr. Scott gives such a vivid report of special phases of his vigorous summer work that we are passing on to readers of the U. S. Baptist this first hand account. Mark Rich)

MY 1941 SUMMER

By LEWIS H. SCOTT

"My summer, from May 22 to September 7, was spent as Director of Summer Activities in Masonville, New York, under the counsel of the Rev. Harold Hammer, pastor of the Masonville Federated Church. Most of my time was taken up with four projects: The Lord's Acre work, The Young People's Fun Nights, The Arctic Area Sunday School, and the Brownies Club.

The Lord's Acre venture was new to Masonville this year, and someone was required to oversee it. My job consisted in helping wherever help was needed. Placing signs on the projects was my first job. A day or two were spent to help plant potatoes, beans, and cabbage.

Then came July 4th, Old Home Day. My time was well filled with assisting on the Boy's Club, Lord's Acre, Lisle Fellowship, and Orchestra floats for the big parade. To remind them that I was still a farmer at heart, I won second prize in the cow-calling contest. Due to the fact that I took two sick pigs to the veterinarian for a worried farmer, thus fulfilling my duty as a country minister, I was unable to attend the Fun Night for young and old, which happily ended the Old Home Day festivities.

The Hager and Armour acres, which were plots of potatoes and corn cared for by children's bees, demanded my time along with the rest for dusting, cultivating, weeding, and hilling. The experiences of working with people on those acres will long be remembered.

As some people were unable to harvest the produce they gave, it fell to me to pick and sell beans, summer squash and other vegetables. On Friday and Monday of my last week, I helped pick about 48 dozen sweet corn which I helped peddle to the town's people for canning. On my last Saturday we had a bee of young people to dig potatoes. It was emphasized by the Rev. Dumont Clarke, the originator, or rather rejuvenator, of the Lord's Acre idea, that we should try to spiritualize the work as much as possible in order to insure its full benefit. Following his advice, we sang a hymn or two and had a prayer before starting work on cultivation and weeding. Also we sang hymns while working as our breath would allow. In this way and in taking the children for a swim, we made the younger helpers interested in the work.

We may say in all truthfulness that the Lord's Acre work is successful. The parsonage now has an unlimited supply of water. The church floors are refinished. Both the church and the parsonage have a new chimney. (The returns are now over $700.00 with some of the projects not completed. Editor)

This Lord's Acre project not only shows results financially, but also it calls forth new contributors. One old gentleman, a retired school teacher, who had hitherto made no pledge to the church, gave us four whole rows of beans, a quantity of onions, a great many summer squash, and about a bushel of beets. When I told him his contribution (within 4 weeks) was already close to eight dollars, he smiled and said he hoped to contribute enough to make it fifteen. Many others in order to make the route successful contributed more than their pledge. One farm woman, an active church member, had given seven dollars worth of produce already, and her pledge of 3 bushels of carrots was yet to be harvested. Most of the few children who failed hoped to give money or some other produce to make up their pledge. As I was about to leave, a factory worker offered to sell produce to the Scintilla workers, thus lessening the problem of potato and corn distribution.

My reward in this work far exceeded the time spent, for I feel that now this "experiment" need no longer be called an experiment, but it is a workable project for many farming communities. Because it promotes fellowship at the same time it helps financially, it is the rural project for today.

The Young People's Fun Nights

Three years ago, these fun nights were begun in Masonville, with Mr. Hammer as advisor. This year through an improved program and better transportation arrangements, we sought to increase our numbers. The average attendance jumped from 40 to 60.

We adopted the general theme, "You and I", for our series of six consecutive Wednesday nights. The specific themes were: "Sister and I", "My Awakening", "Living Together", "Widening Loyalties", "Looking Forward", and "The Fuller Life". As may be seen by the attached program the speeches and discussions were designed to at least make the children familiar with the main problems in growth from childhood to adulthood. The young people seemed quite interested in these topics, although most of them came for the games and singing.

During the summer, a number of young people told me that the fun nights were the best "thing" that had ever been adopted in Masonville. Since they voted to continue them through the winter, meeting twice a month, a considerable amount of thought was needed to find topics they liked. The executive committee agreed on "Universal Love" as the first general topic. This was divided into: Race Prejudice, Class Prejudice, and Why Nations Clash. A fifteen minute worship period, led by the young people is included in each of the winter fun nights.

The Arctic Sunday School

Early last spring Mrs. Hammer, along with a few loyal church school teachers, began an area Sunday School in Ivanhoe, the small neighborhood in which there was a great triple murder a few years ago. This school being fairly successful, another was thought to be possible in the neighborhood of Arctic, a small neighborhood of about 50 people. Some prayer meetings had been held in Arctic in the winter, and they seemed to be waiting for someone to lead them in more services. Ward Baker, a farmer of the area, had done much by way of advertisement to prepare the way for my endeavors.

Our first service was held in a dimly lighted farm home, a small table for the pulpit, and kitchen, dining room and living room as classrooms. The next Sunday, after a kind offer from Mr. Evan Smith, who opened his unoccupied tenant house for our use, we moved into the clean spacious quarters of our summer "church". We held a candle dedication service with Mr. Hammer presiding, and we thus began our study for the purpose of "learning how to live tolerant, efficient, loving, understanding, and unselfish lives for the glory of God."

Millions Hear ICRE Broadcasts

Chicago—More millions of North Americans read and heard the story of Christian education during the week of Sept. 28 to Oct. 5 than during any similar period in history.

This was the conclusion arrived at here by Dr. Roy G. Ross, general secretary and staff members of the International Council of Religious Education after studying a survey of national and international results of public relations activities centered on Religious Education Week.

This first project in the Council's program of public interpretation is in turn but one aspect of a United Christian Advance which has been planned by the Council's member denominations. Other aspects of the Advance are the promotion of community cooperation, by use of common emphases and literature, and by the joint conduct of 150 one day conventions to be held in April of next year.

In order to reach the many millions of religious "ignorant" or "indifferent" with the facts about the need for expanding Protestant Christian education, the Council concentrated on general newspaper and radio news-publicity during the national week. The current survey of results shows that public awareness of religious education probably reached an all-time high point in late September. In addition to hundreds of columns of newspaper space—and hundreds of radio programs—devoted specifically to religious education, general interest aroused in the subject seemingly stimulated editors to give unusual coverage to all religious activities.

Leading editorialists on newspapers from coast to coast commended and supported the efforts to extend Christian training both locally and nationally. A striking feature of the editorials was the universal support given the Protestant churches' plan to take Christian education to more than 15 million "unreached" school age Americans.

Major press associations serviced feature articles, originating in the Council, to daily newspapers throughout the nation. An outstanding syndicate service carried an illustrated feature to more than 3,000 weekly newspapers. Factual news, features and editorial material were serviced direct from the Council to newspapers large and small. National, state, and local announcements concerning the week were serviced to interested press media.

An outstanding public relations activity was the securing of mayors' and governors' cooperation through proclamations or press statements endorsing religious education. Seventeen state governors, including all of the most populous states, and twenty-two mayors of major metropolitan cities endorsed the week's goals. These public officials were contacted only in regions where constituent and related agencies of the International Council are operating.

In addition to these features, news stories on the week and on various phases of religious education were serviced to news commentators of hundreds of radio stations in the United States and Canada. Results in the field of radio were described as "absolutely amazing." The reference was to local broadcasts and to nationwide network features.

Working directly in charge of radio, under the supervision of the Council's public relations department, was a veteran in the radio field, who arranged radio details.

William Jewell College Chosen for National Scholarship Contest

By P. CASPAR HARVEY

Director of Public Relations, William Jewell College, Liberty, Missouri.

A Baptist college has been chosen for a national scholarship contest by Ted Malone of the National Broadcasting Company on the general subject, "American Youth and the American Way." Those eligible to participate in the contest are high school seniors throughout the United States and high school graduates of 1940 and 1941 who have had no college training.

The contest seeks to find the best interpretation of the subject "American Youth and the American Way" written by youth itself. Each contestant is free to use whatever literary form seems to him or her to express best his or her particular interpretation of the subject; consequently, entries may include poems, short stories, essays, dramas, or other literary forms. No manuscript may exceed 2,000 words but within this limit the length of the manuscript is left entirely to each contestant.

The judges of this nation-wide contest are Ray Lyman Wilbur, president of Stanford University; Manley O. Hudson, professor of international law at Harvard; William Allen White of Emporia, Kansas; Joseph Auslander, poetry consultant of the Library of Congress; and M. R. Robinson, editor of "Scholastic Magazine."

The contest, which began December 1 and ends March 1, is conducted by Ted Malone, who has the "Between the Bookends" program over the Blue network of NBC, five days a week from New York at 1:15 p.m., EST, and who is poetry editor of Good Housekeeping magazine.

The grand prize, an all-expense scholarship to William Jewell College, Liberty, Mo., includes full tuition, fees, board and room in the college dormitory, and required textbooks. Ted Malone chose William Jewell for this award because William Jewell is the Alma Mater of both himself and his wife.

Each contestant must have an adult to be his sponsor in this contest and this sponsor helps him fill out the entry blank. The sponsor of the contestant winning first place will be awarded by Ted Malone a hundred dollars worth of books and this sponsor is to make his own selection of these books.

All communications about this contest should be addressed to Ted Malone, in care of the National Broadcasting Company, New York City.

LONG TERMS OF SERVICE

This month we note that Rev. William E. La Rue celebrated his 20th anniversary as pastor of the Takoma Park church, Washington, D. C. . . Rev. and Mrs. O. P. Maddox, have completed 35 years of continuous missionary work in Brazil. . . Dr. John S. Wilder, celebrates 34 years as pastor of the Calvary Baptist Temple, Savannah, Ga. . . Rev. Archer B. Bass, 12th anniversary with the Court Street church, Portsmouth, Va.

And Dr. James W. Brougher, celebrated his 14th anniversary with the First church, Glendale, Calif., a church with more than 3,000 members. . . Dr. P. I. Lipsey, resigned after 30 years editorship of the Baptist Record, Mississippi. . . Rev. T. W. Young and Rev. J. M. Walker, both serving Baptist churches in Aberdeen, Miss. for 20 years. . . Dr. L. J. Gates, First church, Laurel, Miss., for 36 years, paying off its church debt six years ahead of schedule. . . Dr. Carter Helm Jones, on his 80th birthday resigned as pastor of the First church, Williamsburg, Va., after serving for 58 years as a pastor. . . Dr. Thomas Hansen, has completed ten years service with the Main Street church, Jacksonville, Fla. . .

A Southern Baptist Asks Some Questions about The World Council of Churches

By R. EDWARD DOWDY, Hollins, Virginia

Along with thousands of others, I didn't know what the "World Council of Churches" was all about when our Southern Baptist Convention, meeting in Baltimore, voted not to become a participating member. That was in the summer of 1940. Since that time, I have made it my business to find out something about the World Council. Now I'd like to share my findings with others who may not have had the time or inclination to look further into this matter.

It would seem of special interest to Virginia Baptists because a committee was appointed at our Danville meeting to report on this organization at the 1942 meeting to be held at the First Baptist Church in Roanoke. We can expect only a limited time for this matter on the program which is usually crowded. Some little consideration before the meeting would insure a more appreciative hearing of the report to be made by Dr. Campbell, Dr. Owens and Dr. Tiffany.

"To begin with, what is the World Council?" According to the constitution adopted when the movement was started in 1938, it is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

"If it only started in 1938, perhaps you had better tell me whether it has any members yet." Yes indeed, already seventy-five denominational groups in twenty-seven countries have joined the fellowship.

"Are any of our American Churches members?" Yes, the list includes: Northern Baptist Convention, National Baptist Convention, Seventh Day Baptists, Church of the Brethren, United Brethren in Christ, Congregational and Christian Churches, International Convention of Disciples of Christ, Protestant Episcopal Church, Evangelical Church, Society of Friends (Quakers), United Lutheran Church, Methodist Church, Presbyterian Church (North and South), and a number of smaller groups.

"That's quite a lot, but what does this World Council do?" Let's look at that constitution again. It says: "The functions of the World Council shall be:

1. To carry on the work of the two world movements, for Faith and Order and for Life and Work.

2. To facilitate common action by the Churches.

3. To promote cooperation in study.

4. To promote the growth of ecumenical consciousness in the members of all churches.

5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

6. To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

"Just hold on a minute, what does that word *ecumenical* mean? It's all Greek to me." You're a better guesser than you thought, for *ecumenical* does come from the Greek. Here's what my dictionary says: "Pronounced: ek" u-men' i-kal; pertaining to the entire inhabited world; especially belonging to the Christian Church as a whole; universal."

"One more question and then I'll be still. What sort of power does the World Council have? Is it a kind of super-Church telling the Churches what to do?" Not at all, but before I try to explain it let's look at that constitution again: "The World Council shall offer counsel and provide opportunity of united action in matters of common interest. . . The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may be hereafter specified by the constituent Churches."

That means that the Council is not a super-Church for it has no constitutional power over the member Churches. It is a consultative body and will not legislate for the Churches. Indeed, the Council exists to serve the Churches and not to control them. It is merely an instrument for the Churches to use in whatever ways they choose to encourage fellowship among the followers of Christ around the world.

This does not mean that the World Council will become a great super-denomination nor will it seek to break down our traditional loyalties. It is as though the Churches were saying to one another: "We cannot unite, because there are deep and serious differences among us in matters of faith and practice; but neither can we continue to live in complete separation from each other, for we all claim the same Lord and we all labor for His Kingdom. Let us, therefore, do everything we can to encourage a sense of world-wide fellowship among all Christians."

"Is that what the World Council means? Then I want to hear more about it. I'll be back next month with some more questions, but just this one before I go, where did you find out all this about the World Council?" I wrote to the World Council of Churches, 297 Fourth Ave., New York City and they sent me a copy of the membership roll, the constitution and several other helpful pamphlets. I'm sure you could have this free material too, if you would send them a postcard.

"Say, that's a good idea. I'll do it tonight."

DEATHS

Rev. John W. C. Swan, 78, Los Angeles, for 32 years a minister in California. . . Dr. Gardiner Tucker, for 56 years rector of St. John's Episcopal church, Mobile, Ala. . . Bishop William Lawrence, 91, Milton, Mass., who succeeded Phillips Brooks as Episcopal bishop of Massachusetts. . . Judge Luther Truett, Texas, brother of Dr. George W. Truett of Dallas. . .

Also Rev. Claude E. Morris, 57, New York City, pastor of the Emmanuel Baptist church, New York. . . Dr. William E. Staub, Philadelphia, pastor of churches for many years in Pennsylvania. . . Dr. Carl G. Lagergren, 95, St. Paul, Minn., for 33 years dean of the Swedish Baptist Seminary. . . Rev. George H. Hudson, Okemos, Mich., who served for more than 50 years as a minister of Christ. . .

And Rev. Arvid G. Lagerquist, Des Moines, Iowa, converted and joined the Baptist church in Sweden in 1888, a leader among Swedish Baptists of America for nearly 50 years. . . Dr. Edward C. Kunkle, Mount Vernon, N. Y., Director of Promotion of the New York Metropolitan Baptist Board for nearly 20 years. . . Rev. Franklin D. Elmer, West Hartford, Conn, 68, for many years pastor in New England churches. . . . Rev. C. E. Hillis, 72, Wellman, Ia. . . Dr. J. E. Gwatkin, 75, New Orleans, member of the faculty of the Baptist Bible Institute since its founding. . .

And Dr. Mattison B. Jones, Glendale, Calif., formerly president of the Northern Baptist Convention. . . Dr. Kerr Boyce Tupper, teacher in Mercer University, Macon, Ga. . . Rev. E. L. Mills, Roundup, Mont., who died as a result of an automobile accident, formerly director of evangelism for Idaho. . . Rev. F. C. Redfern, Columbia, S. C., for 27 years a member of the Benedict College faculty. . .

Also Rev. W. A. Connally, Williamson, West Va., killed in an accident while hunting. . . Dr. Eugene W. Skelton, New York, famous physician. . . "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

For and About Women . . . by Mabelle Rae LeGrand

Dear Mary; It has been quite a time since I shared with you some of my problems so this very day I have decided to unburden my soul on some very special problems. Of course we are mere women but since no manly eyes will read these lines I will be able to say just what I think. What a real satisfaction that is!

I wonder how your people took to a Refugee Dinner. I must tell you one experience I had and it is so typical of the attitude of Americans or at least those who are not near either coast. We are so smugly comfortable when we read the papers and it all seems so far away. Well, in a small committee one evening we were discussing the possibility of a real Refugee Dinner and I could feel that some who were not at Wichita and had not caught the full meaning were not too enthusiastic. So we finally went around the group and the first reaction of a mere man was, "Why that kind of a meal? Why not have a real one?" It was just too impossible even to try to feel like refugees. However, as the days have gone by and four minute speeches have been made in the church service then has been a growing concern and the latest idea is that we shall have a soup kitchen meal on Dec. 7 and have it en masse at the church. That proves that constant dropping makes a dent or some other impression. Of course, if we do not get our accepted quota, we must keep at it until we do but it ought surely to be completed by Christmas. I hope your church will not fail in its share. The need is so great.

These remarks remind me of something I want to tell you, for the story I shall tell, put me to shame and ought to make some others feel a bit queer inside. I wonder if you remember the story I told on this page some months ago about a young Chinese man whose wife and baby were bombed in the vicinity of Canton, and how she wandered for several days and nights and when found with the baby in her arms she was mentally confused and has had to be in a sanitarium ever since. Well, I believe that I will confess to you now that this man is a laundryman in my own little city and I have known first hand how hard it has been for him. We are proud to call him friend and he is a real gentleman, but a very lonely fellow in this city of ten thousand and the only one of his people here. He has appreciated our friendship very much and it was to us he brought the news lately received, that his wife has died in the last few months but he has only recently received the news. He is very sad when he talks about her and of course he is lonely for his little son. In addition, the Japanese have just moved into that area and have driven off and killed all the pigs and chickens that were the property of his mother, so now he fears that she is in want and it is a problem how to help her. Well, this is all introduction. Here is the story.

My husband and I were to be alone on Thanksgiving Day this year and for various reasons we had decided to drive to another near-by city and have dinner at a hotel. I was just deciding to arise on that holiday morning when the doorbell chimed. I finally got to the door and here was our Chinese friend. He came in and told us this situation. He has an American woman, a widow, with two small children working for him and he knows that she has been having a hard time. A few days before the holiday he called her to him and said, "What are you going to have for the children for Thanksgiving?" She replied, "Nothing special." "No turkey?" and again she replied, "No, not this year." Then he said to her, "If I give you the money, will you buy a good sized turkey and roast it. I want you to have half of it for the children and yourself, and I will take the other half." After some hesitation, she agreed. Now comes the spot where we enter the picture. Having told us that much to explain that he had some turkey for the day, he looked at me, and said, "Could I bring the turkey to your house and eat dinner with you?" For a minute I was aghast at the thought that I had made no preparation for a dinner, but I knew the cellar held many cans of various fruits and vegetables. I said, "Of course, we would enjoy that." At noon he arrived laden with half of a twelve pound turkey, dressing, hot potatoes ready for the table, cranberries, salad, fruit gelatine, pickles, and pumpkin pie with whipped cream, all beautifully cooked and decorated. Do you realize what that meant? A Chinese man in a foreign land provided a bountiful dinner for two fatherless children and the widowed mother in America, and also feted two other folks who had wanted to run away from Thanksgiving Day memories. We did, by forgetting what we had planned and by sharing our home and companionship with our Chinese friend who did not want to eat alone. How selfish we are. He knew that it was an American holiday and that it called for turkey and he wanted to fit into his new homeland. He eats alone all week, so he says, and he wanted company for the holiday. As we sat at the table, I tried to tell simply the story of the first Thanksgiving and to explain that the big dinners on that day are the celebration of the harvest time. When I finished he said that they too in China always had a feast and holiday at the harvest time. It gave me a chance to tell of God and he listened attentively, so after he really trusts us we hope that we may some time get him to the church service. I keep wondering just what the other folks will do and say when he does come. He is worthy of our friendship and I shall see to it that he may celebrate other holidays with American friends. Happiness, I have come to believe, is not being happy yourself but giving others pleasure and enjoyment. That is satisfaction and that is better than what we usually call happiness.

There, I almost forgot the problem that was first on my mind when I began. Here it is. How far is AMBITION a really Christian quality? Have you found any one in church circles in your travels that is really ambitious for position and power in the church or church organizations, not only local but in the larger groups? A while ago I met a woman in an organization of the churches who said quite frankly when asked to take a position of leadership, "Well, what do I get out of it?" A little later, I heard of two folks who agreed to support each other for two positions they very much desired. Sometimes I have discovered that there is a tacit understanding of mutual support for getting or keeping power. It has led me to ask myself just how far a Christian may or should wait to have his or her abilities discovered, or whether it is permissible to promote oneself and one's friends. The day is now far spent and I will leave this for you to ponder. Perhaps you have the answer all ready to give me. I really am seeking for light.

The days rush past. I wonder how many of us really try to keep God in all our thoughts in these troublous times. Have you a suggestion as to how we may do that? Enough for today. With a hope for a better world SOON, and for finer Christians to live in it,

Mabelle Roe Le Grand

WOMAN'S BAPTIST MISSION SOCIETY OF INDIANA USES AREA PLAN

Many requests had come to the State President, Mrs. R. R. Mitchell, asking that a plan be used whereby, those unable to attend State Convention and State House Party could be brought into closer contact with the work as designated by the State Officers. After many weeks of thoughtful planning and prayer, the President with the cooperation of the Board of Managers decided upon the Area Plan. An Area Chairman was appointed to serve in each of the six Areas, she to arrange for the Conference and to see that notices were sent to each Association officer and local church within her Area.

Each State officer and Department Secretary prepared herself to conduct a conference which would last an hour and fifteen minutes. She had something very tangible for those in attendance to take away and each Association officer was asked to repeat a similar conference at the Association Conference, which followed within the next few days. In this manner it was the hope of the board to reach back into the local church. Five women, (four officers and the wife of the pastor) were invited from each local church.

The State team travelled in three cars and visited four Areas from October 21 to October 24; and two Areas on October 29-30.

Contacts were made with all 33 Associations and approximately 1250 women. The officers feel that they have made valuable contacts with women who are leaders in this work and they also feel they have a wider knowledge of what each department is trying to do after having heard each one present her work. A closer fellowship exists and all feel the time away from home was time well spent.

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO BE SURE OF YOUR AIM Aimless preaching is as futile as aimless living. Where there are no goals, the going is likely to be circuitous. I dropped in on a brother minister to hear the sermon. He was a new-comer in the community. Arising to speak, he said: "I have nothing for you, tonight, brethren. I just thought I would talk." The explanation was unnecessary, for those present soon discovered he had nothing to give. He rambled around for twenty minutes, said nothing, did not arrive, because he had no destination.

The minister need not announce his aim, nor indicate the goal, but in his own mind and heart he ought to have a well defined aim—some worthy goal toward which he proposes to move, when once he rises to speak.

The goal may be instruction, inspiration, the firing of the imagination of one's people, deepening of devotion, winning assent to a certain truth, decision to yield to the divine claim on will and affection. To stroll through an hour's service without some definite aim, surely is a reflection on the minister who is set to lead his people into all truth, and his congregation has a right to rebel against the imposition. If we ministers walked straighter in our preaching, I wonder if as many people would walk out on us during the sermon?

Aim at something, you may not always hit it, but your preaching will be more effective and it will take on a directness that aimless preaching can never have.

DON'T BE STAMPEDED WHEN TIMES ARE PERILOUS. In times of war, when the nation or the world is aflame with passion and hate, it is then that the minister needs to plant his feet securely on some basic convictions and refuse to be stampeded.

It is easy to yield to popular clamor, and be swept into positions and attitudes and utterances wholly contrary to the teachings of Jesus, and contrary to one's deepest convictions.

Wartime is no time for the ministers to be popular with the crowd, and throw up his hat, and as so often happens, throw away his chance to be the spokesman of the living God.

I know no time when it is more important that the minister shall keep a level head, and his feet on the ground, than in times when the tides of warmania sweep in and engulf the people. Of all men, the minister should not allow himself to be swept off his feet, and "do such fantastic tricks as to make the angels weep;" and for which, after the din and shouting are over, to deeply regret his enthusiasm and thoughtlessness.

Let him be the leader of the people at all times, and refuse to surrender that leadership, when the storms of war sweep in upon the land.

He ought to so deport himself in war times that, when the war is over, people of his community will still have a decent respect for him and his preaching.

To win the war and lose our religion, will be a bad bargain.

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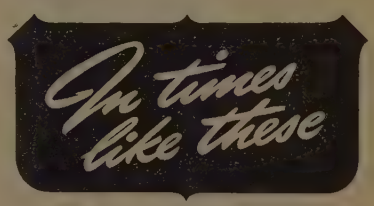

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UNITED STATES BAPTIST BOOK CLUB

Selection No. 1

Windows on Life. By Carl Heath Kopf. Macmillan. 255 pp. $2.00.

The brilliant young pastor of the Mount Vernon Congregational Church in Boston, well known to many readers through his messages over the Columbia Broadcasting System, looks out of his study window on busy Beacon Street, and writes out of observations and experiences that are rich, timely, and heart-touching. His understanding of human nature is sympathetic and comprehensive. He sees beneath the style, pretense, and disguise to the deep needs of the human heart, and ministers to them. While these forty talks, or commentaries on life are prepared primarily for "the people who think they have lost interest in religion", they will prove equally helpful to those who are grounded in the faith.

Dr. Kopf possesses the unique gift of being able to see profound truths hidden in the simple occurences of everyday experiences, and to bring them to the surface so that others see them clearly too. The most ordinary objects, such as watches, detour signs, lost toys, etc., are mentioned to present thoughts that stimulate the mind and move the heart. You laugh as you are led down memory's lane in happenings of yesterday, and you turn aside to shed a tear as some forgotten incident returns laden with tender emotions.

The book abounds in telling illustrations, numerous suggestions for talks and sermons, and in sparkling literary gems which shed light upon perplexing daily cares and concerns. A good way to begin each day is to read a chapter from this publication.

Selection No. 2.

CONTEMPORARY RELIGIOUS THOUGHT. Compiled by Thomas S. Kepler. Abingdon-Cokesbury. 423 pp. $3.50.

With the research ability of a Ph.D., and the wisdom of a Professor of Religion, the compiler has selected sixty classic writings from the works of philosophers, psychologists, and theologians, —scholars whose eruditeness has and will continue to be reflected in religious thought.

The volume is divided into six parts, namely: 1. The Nature of Worship, 2. The Finding of Religious Truth, 3. The Idea of God, 4. The Problem of Evil, 5. The Meaning of Worship, 6. Immortality. Ten different writers contribute to the discussion under each subject, with more than fifty authors contributing to the book.

The material is gathered from books now out of print, and from publications recently issued, from authors who are aged and those who are young, while others have passed on leaving their immortal works behind them. American and European scholars, some holding ideas that are far apart, are quoted to give an adequate answer to the topics presented. In a single book pertinent thoughts, carefully selected from published works, are given on important religious themes from the pen of Ames, Barth, Brunner, Brightman, Coffin, Compton, Dewey, Durant, Fosdick, Leuba, Lippmann, Otto, Ward, and others. The above names will serve to suggest the many minds from which the compiler has gathered his material.

This is a publication which records the religious thought of this century. The man who studiously reads these pages will most certainly be better prepared to minister to the religious life of this confused age.

REVIEWS

Your Marriage, A Guide to Happiness. (Revised). By Norman E. Himes. Farrar & Rinehart. 430 pp. $3.75.

A professor of sociology, Colgate University, presents a book dealing with the economic, psychological, social, mental, financial, and physical aspects of marriage, in language that any young person can understand. In simple, direct, and non-technical words he discusses scientifically the problems that confront those who are unmarried and married. By the aid of tests and charts he talks to the single about sex relations, the choice of a mate, the engagement, early marriage, etc., pointing to those things which make for a lasting happiness. He guides the married in their problems relative to raising a family, adopting a child, life insurance, budgeting, buying, testing happiness, and the many questions faced by every married couple. One will find in this volume more helpful and sane counsel about marriage than he will find in any one book published. It is, therefore, an ideal text for colleges and seminaries as well as the one complete book on the subject that is available with readable and reliable information.

The Quotable Bible. Edited by Louis M. Notkin. Samuel Curl Inc. 715 pp. $3.00.

This is the Old and New Testament in the King James Version presented in an attractively printed, and red cover bound book. Each book of the Bible is introduced by a few explanatory words, headings in dark type tell what is to be found in each division, and chapter and verses are marked on the right side following every verse. A publication of this kind will undoubtedly stimulate Bible reading.

Spinoza and Religion. By Elmer E. Powell. Chapman & Grimes. 344 pp. $2.50.

This volume first appeared in print in 1906 and soon became a best seller. Available copies were soon sold and the book passed out of print, but the demand for the work has resulted in this new publication. After giving a brief biographical sketch the metaphysics of Spinoza are discussed. His personal attitude toward religion, his comments on it, and his attitude toward the church are all examined with the view of discovering the significance of his thinking on the subject for us today. The work is exceedingly profitable and provocative reading.

The Christian Interpretation of Sex. By Otto A. Piper. Scribners. 234 pp. $2.00.

Of the many books on sex education coming from the press none have been devoted to a study of what the Bible has to say on the subject. Moral principles, psychology, sociology, pedagogy, and scientific tests have been called upon to make their contribution to the topic, but not the Bible. Dr. Piper has now written that book and he has done it in a reverent, scholarly, and practical manner. He has produced a volume that is amazing in its revelation. He contends that since the problem of sex is a religious question no adequate answer can be given unless it is considered in the light of the Scriptures. The discussion is dignified and scholarly.

The Family Lives Its Religion. By Regina W. Wieman. Harpers. 236 pp. $2.00.

One of the most difficult tasks to accomplish in this hectic modern day is to establish a family whose members interact creatively and for the good of all. True creativity in family relations, contends the author, is possible only

through faith in interaction with God's loving purpose. Only as we through spiritual discipline, intelligent worship of God, and commitment to the highest we know and love grow "in grace and knowledge of the Lord Jesus Christ." Do we grow in spiritual sensitivity and responsiveness to the "habits, ideals, judgments," and intentions of the other person, instead of absession with one's own valuing. This is the type of book that you will enjoy reading with the members of your family.

The Story of The Mennonites. By C. Henry Smith. Mennonite Book Concern. 823 pp. $2.50.

Too many of us, who are not Mennonites, are ignorant of the power and history of this denomination in religious pioneering. We have too often been so interested in their customs that we have ignored their profound faith. The story of their heroic history is adequately and unbiasedly covered from the time of Martin Luther to the present world war. To the Mennonites we are indebted for the preaching and practice of religious toleration, separation of church and state, open opposition to war, etc. The section devoted to a study of Anabaptists is informing.

Get More Out of Life. By Catherine Groves. Association. 136 pp. $1.25.

Brought up by parents who have given wise counsel to thousands of parents and young people, the daughter of Dr. and Mrs. Ernest Groves, writes out of a great background, and with wide experience as a counselor herself. She states clearly and concisely how those who are unhappy, in difficulty, or who don't know where to turn for help may find a solution to their problem. In addition to the sane and sympathetic counsel she offers she tells you where you may turn for further help. Any minister who faces troubled people seeking help will be wise to recommend this readable book. Every counselor will want to recommend it.

In the Shadow of the Cross. By Frederick H. Stamm. Macmillan. 141 pp. $1.50.

Fifteen vital and forceful messages interpreting the significance and meaning of the cross for this suffering world.

The Problems of Youth. By W. B. Riley. Zondervan. 123 pp. $1.00.

Seven messages to young people by a wise conservative minister.

More Devotional Talks For Women's Organizations. By Frankie O. Ivy. Standard Publishing Co. 108 pp. 50c.

Filled with practical and usable suggestions. Exceedingly helpful.

Points For Emphasis 1942. By H. C. Moore. Broadman. 192 pp. 35c.

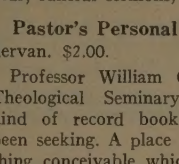
A very commendable "Vest Pocket Commentary" on the International Sunday School Lessons.

The Pulpit Manual 1942 Edition. Pulpit Digest Publishing Co. 175 pp. $1.00.

Sermon outlines and suggestions, description of the festivals of the Church year, funeral sermons, stories of hymns, etc.

Pastor's Personal Record Book. Zondervan. $2.00.

Professor William Goulooze, of Western Theological Seminary, has prepared the kind of record book that ministers have been seeking. A place is provided for everything conceivable which the minister wishes to record, i.e., texts, sermons, funerals, weddings, etc.



A Parable of True Affection

Now it came to pass that in the cool of the day when the prophet's heart was glad that the son of the prophet came unto him and said, "My father, is there aught that I may do for thee? Thou knowest that I love thee. Thou art surely a good man and a loving father. Behold no son ever had such a good father, and I love thee for it." Now the prophet's heart was exceedingly glad for he was a goodly son and he answered, "Thou knowest that I love thee, for thou art unto me a good son and all that I have is thine." Then answered the son, "Father, can'st thou spare me but two sheckles that I may make merry with my friends?" And the prophet's countenance fell, for he feared that the love of the son might be but of two sheckles weight.

Now doth not the sons of God do likewise. Day after day goeth by until there is some need. Then do they kneel reverently in prayer and cry out to the father who giveth to all men liberally and causeth his sun to shine on the just and on the unjust. Do they not say also, "Thou knowest my father that I love thee and I will love thee the more if thou wilt but grant unto me this blessing."

Peradventure, it might be for this very reason that One came to Bethlehem long ago and walked the shores of Galilee, that he might teach men how they ought to live and pray. Now the prophet would have men look within their own hearts to see if their love is that of two sheckles weight.

For the International Sunday School Lessons

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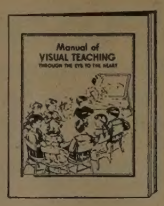

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Christian Friendliness Volunteer Receives $1,000 Prize

Mrs. Eleanor Sellers, a Christian Friendliness volunteer in New York City and a member of the Hellenic-American Club sponsored by the Christian Friendliness Department, has received a thousand dollar prize from Dodd Mead and Company for her detective story, "Murder A La Mode." Mrs. Roosevelt has written Mrs. Sellers, asking her to autograph a copy for the president, who has a huge collection of detective stories.

The Greek women to whom Mrs. Sellers has been a special friend are elated over the honor and reward that have come to her.

Church Leaders Urge Christian Attitude Toward Japanese in U. S.

NEW YORK, December 9,—A call for church people "to maintain a Christian composure and charity in their dealings with the Japanese among us," came today from the presidents of three national church organizations.

The presidents issuing the statement were Dr. G. Pitt Beers of the Home Missions Council; Miss Sue Weddell, of the Foreign Missions Conference of North America; and Dr. Luther A. Weigle, of the Federal Council of the Churches of Christ in America.

Toward Japanese in America, many of whom "are loyal patriotic American citizens," the statement called for a "discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness. Dr. A. L. Warnshuis, Secretary of the International Missionary Council, and member of the East Asia Committee of the Foreign Missions Conference, pointed out that in all cities where there are large Japanese populations, church leaders already are at work on the problem.

According to Doctor Beers, President of the Home Missions Council, there are approximately 140,000 Japanese in this country, half of whom are American citizens. Japanese population is concentrated in eight states, as follows: California, approximately 97,000; Washington 17,000; Oregon 5,000; Utah 3,000; Wyoming 1,000; Colorado 3,000; Idaho 1,500; and New York 3,000.

Following is complete text of the statement issued today by the presidents of the three national church bodies:

"Under the emotional strain of the moment, Americans will be tempted to express their resentment against the action of Japan's government by recriminations against the Japanese people who are in our midst. We are gratified to observe that the agents of our government are dealing with them with consideration.

"Let us remember that many of these people are loyal patriotic American citizens and that others, though Japanese subjects, have been utterly opposed to their nation's acts against our nation. It is incumbent upon us to demonstrate a discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness.

"We therefore call upon the church people of this country to maintain a Christian composure and charity in their dealings with the Japanese among us."

Baptist Youth Lunch Adventure

While the Northern Baptist Convention has been focusing on the successful completion of the World Emergency Fund drive, the young people have been quietly girding themselves for the launching of the "Jubilee Token Adventure" that is to enlist the denominational youth in a substantial way in the completion of the unified budget for the year. During the remaining four months of the fiscal year practically every State youth organization will be promoting this adventure.

The project has for its purpose the securing from the young people of each local church an "over and above" pledge to the local church benevolences in support of the Northern Baptist Convention's world-wide missionary program. A "Jubilee Token Adventure" leader in each State, working through local church "Adventure leaders," provides promotional literature and pledge cards.

Each of the words—"Jubilee Token Adventure"—has special significance.

"Jubilee" is for the fiftieth anniversary of the organization of the Baptist Young People's Union of America. The project is being sponsored and promoted by the Union with the counsel and help of the Council on Finance and Promotion.

The pledges are being asked of the young people as a "token"—an indication—of their gratitude for the half-century benefits of B.Y.P.U. and the 1942 prospects of the Baptist Youth Fellowship.

It is indeed an "Adventure" in that it seeks to have the total of these "over and above" pledges to the local church benevolences equal $50,000 for the denominational budget. Each State is working on its pro rata quota.

The sign of a participating church will be the conspicuous placement of a "Jubilee Token Adventure" poster.

All But Three States Gain

The December 1st report of the Council on Finance and Promotion giving receipts on the Unified Budget, shows that all but three reporting areas in Northern Baptist territory increased their contributions last month. This is the best possible evidence of the wide distribution of gains reported recently. In the monthly record receipts stand at 109.76% in comparison with the corresponding month last year. This margin of 9.76% also approximately represents the increase in receipts during the first half of the current fiscal year.

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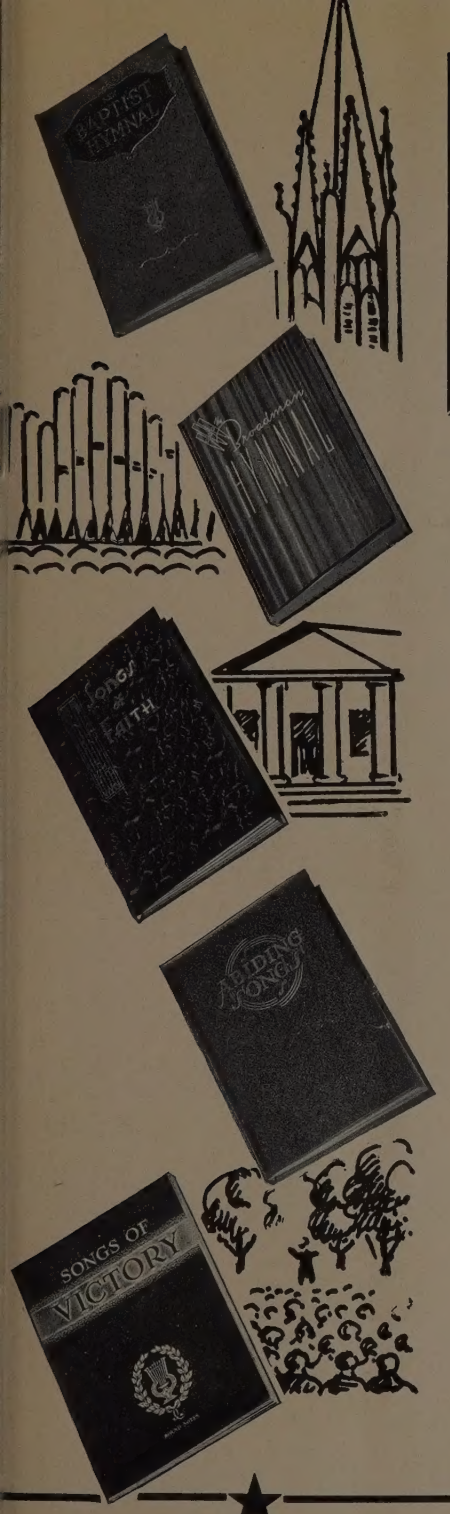

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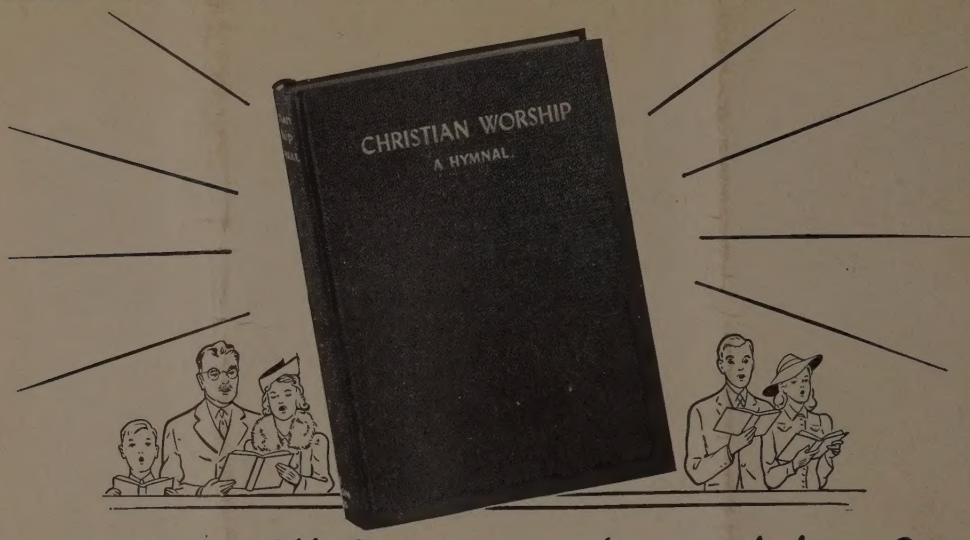

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